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and her economic and judicial advantages are far from what they should be. Identity of function in man and woman in society is impossible but there should be an equivalence of duties, better regulated by law. To find the just balance that shall insure an equality between duties and rights in the family and in social life is one of the great problems of the future.

Touillée's work is certainly the best that has recently been done on this subject. Nowhere is the want of accurate detailed work in psychology so much shown as in the scattered efforts that have been made thus far to outline a psychology of woman.

Y.

Ueber die Frauenemancipation. Von DR. GUSTAV TEICHMÜLLER. Dorpat, 1877, pp. 95.

The term "Emancipation of Woman" implies her present condition to be one of slavery. The facts warrant this implication. Is this a necessity such as the partial subjection of children is admitted to be? Is the difference between the sexes of such a character as to warrant the assumption that the final aim of woman differs from that of man? All views with regard to woman can be classed under three heads. The first view is that of Aristotle which assumes that the actual condition of woman realizes the design of nature. The second is that of Plato who holds that her individual existence as a moral and intellectual being entitles her to the enjoyment of a like freedom with man. Important as are the reproductive activities they are only a means to the continuance of the race, and can never be to either man or woman an end in themselves. The final end of every human being must be the development of his mental powers, in the possession of which high gifts women are equal sharers with men. To this sound philosophic view the third, that imposed by social necessity sets its seal. The only adequate alleviation of the miseries resultant upon overpopulation is for the state to fit everyone of its children, regardless of sex, to earn a livelihood.

C. H. S.

III.—MISCELLANEOUS.

Entwurf einer ontologischen Begründung des Seinsollen. Von GUSTAV ENGEL. Berlin, Wm. Hertz, 1894, pp. 212.

The author is a vigorous philosophical writer, who for nearly forty years has been thinking Hegel's thoughts into both more condensed and more modern form. This is his masterpiece. It is Hegelism complete, and more or less atoned with Darwinism. Duty, being and evolution are one. They comprise all psychologically possible forms of a beginning. What *ought to be* is traced from the lower spheres of number, quantity, time and space to art and morals, till in the union of the inner and outer, conduct and religion, the problem of the possibility of the higher world is answered. The quintessence of Hegelism has never been more succinctly stated.

I Misteri della scrittura. Lettura tenuta al Circolo sociale Trevigiano il 16 Aprile, 1893. GIUSEPPE STUCCHI. Treviso, 1890, pp. 92, 12mo.

In this interesting little book, the author, who is professor of philosophy in the Liceo di Treviso, treats of the "mysteries of writing," graphology—that universal belief in the existence of some connection between the writing of a person and his character,